THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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GROWING POINT

IT is an absurd situation when the conviction of one man wishes to absorb or destroy the conviction of another. Yet this, on the whole, is the position—by implication—of many religious bodies. Not only, of course, of religious bodies, but of nationalisms, racialisms, politics, and the hundred and one ways by which groups of men announce they are right and other people are wrong. Most national anthems, directly or by implication, say unpleasant things of other people. Everybody more or less knows this to be absurd, but with fervour the anthems continue to be sung, and are likely to be so into any foreseeable future.

In religion particularly, conviction trying to eat conviction, each little sect with its band of heroes and "saints" (mostly unknown to the other little sect) conducting implicit combat against each other, and each great church with its train of "martyrs and holy men" (the martyrs usually having been made so by the other people) conducting ceaseless debate against the other, is seen to be at heart a second-rate sort of religion. There is no "peace of God" in this. There may be a gentleman's agreement that decencies shall be observed, and indeed there may be glimpses of a life above each restricted conviction, when men agree to meet and talk above them—as they do—; but the denials of religion, imposed by what seem to be convictions, continue. The followers of Jesus Christ cannot really marry one another without some difficulty, outside the bounds of the competing claims of the convictions about the founder of the Christian religion. And any Christian, after a moment's reflection about the nature of Jesus, would know that there was something wrong in this somewhere.

Above all Convictions

Unitarians have not been backward in taking part in this battle of religious convictions, but Unitarians at their best have been above the battle. Their protest against others has not been merely of conviction against conviction, but of an appeal to a universal truth above all convictions. They have seen—or have tried to see—that there is human experience where the whole notion of competing truths, each attempting to cancel the other out, is absurd. This human experience is founded in something more important than tolerance: it is an acknowledgment that the other fellow is right as well as yourself, and the world is only a sweet place to live in when the other fellow's right is perceived. This is not tolerance, it is a positive creative experience of sharing in a new way.

Dissent and Agreement

The protest of dissent from Unitarianism at its best has sprung from this insight. It has tried to say that the other fellow is wrong only when he recognizes nobody else's right. It has been hard for Unitarians to give a positive demonstration of their own religious intuitions just because these—at their highest—are so much outside the range of what is usually called religious conviction. The intuitions, on the whole, have had to find their way into literate expression by contrast with other beliefs, and the contrast necessarily has been critical.

But beneath the criticism there has always been the unspoken assumption (when Unitarianism itself has not fallen into sectarianism) that there was something higher than the criticism, a positive, creative realm of truth, where conviction did not cancel other convictions, but attempted to understand them, in order to share something profounder than a belief bounded by a sect or a church.

This is a growing point in Unitarianism. It is mentioned in the article overleaf by the secretary of the Melbourne Unitarian Church. Can Unitarians discover a new positive growth of religious freedom, among themselves and in relation to others, without losing themselves in a swamp of good intentions, or turning the word freedom into a platitude or a sectarian dogma?

In the higher universalism of Unitarianism there is a positive perception of a new religious truth which Unitarians try to embody among themselves. Where does it lead to? What actions does it impose upon those who believe it? How can it be expressed in the basic background of religious worship? What new vision, if any, does it provide, in the relations between religions, and the sects and bodies in the religious?

That the root of this higher universalism exists among Unitarians is undoubted. It is significant that it was probably more powerful at the beginning of this century than it is now. It is a growing point that has probably been retarded by the too easy acceptance of ideas, turned into platitudes, regarding it. Within the Unitarian perception of religion there is a particular growing point from which something new and creative can be added to religion.

The article overleaf suggests the difference between principles and practice, and acutely observes that Unitarians have attempted to put their principles into practice in a range of action not usually recognized. This, says the article, is impressive. In what way can it be made more impressive?

"ABOUT US"

By R. Hartkopf

(Mr. Hartkopf is the secretary of Melbourne Unitarian Church, Australia.)

I WOULD like to make some comments on the very interesting article "About Us", by R. Wilde in *The Inquirer* of March 10. Though I make no claim to speak with any authority but my own I think that as a relative newcomer to Unitarianism I may see things from a different angle to those who have been Unitarians all their lives.

It seems to me that there are a great number of thinking people among the non-churchgoing laity whose ideals and outlooks are for all practical purposes the same as ours, and yet they never think of themselves as Unitarians. On the other hand there are many who class themselves as orthodox Christians who would, if they examined the implications of their practical lives, be forced to admit that they did not really belong to that category; for at bottom they are not prepared to accept some particular creed or dogma and confine their thinking within its boundaries. Unless we expect to gain supporters at the expense of other churches it is these people to whom we must look for support and I would base my comments on Dr. Wilde's article on this assumption.

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In the first place I do not think that such people are necessarily swayed more by emotion than by reason. They are usually folk who have proved their ability to live well balanced, ethical and intelligent lives without the benefit of a specific religion. They are unlikely to be ready to subordinate this to a religion based primarily on sentiment and feeling. On the other hand I believe that many of these people are seeking some organization where there exists a genuine sense of fellowship based on ethics and where individualism (in the best sense) is encouraged, not suppressed, by the group as a whole. In other words an organization where emotion arises from reason and not the reverse. I do not think it is correct to treat these as opposites. The question is, which comes first? Why do such people in general keep away from all churches including our own?

I believe there is a deep-rooted, often only partly conscious, feeling that they would not find what they seek in religion because there is too great a gap between principles and practice. Mark Rutherford gave an example of this gap in his story about a small country church where he was minister. As long as he told the congregation that they were wicked sinners in general they were happy to listen to him. But as soon as he began to mention specific sins, such as the local grocer giving short weight, he found himself bitterly attacked from all sides. The people I refer to are looking for the opposite of this. They are much more interested in seeking the comfort of reality, not the reality of comfort.

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Speaking from my own experience I feel that such people can be influenced only by practical and personal examples. They will not listen if we tell them we are a free church (in general) or that we believe in freedom of thought (in general) or that we impose no dogma or creed (in general). But they will take heed of how we put these things into everyday practice.

My own conviction that Unitarianism had something to offer did not arise through reading or hearing any address, but from the impact of one sentence before the Meditation at the first service which I attended. After announcing the Meditation the Minister continued somewhat as follows: "After the Meditation there will be a period during which those who wish to pray are invited to do so, and those who do not wish to pray are asked to meditate on the implications of the reading".

I had mixed with religious people who were disturbed if not horrified when they met anyone who did not believe in prayer. On the other hand I had mixed with rationalists and atheists who were equally disturbed and horrified when they met anyone who did believe in prayer. But here for the first time I had met a body of people who not only believed in the freedom of the individual but who actually put it into practice.

What is most lacking in the world to-day is the unity between theory and practice, and it seems to me that if we can bridge this gap and put our theory into actual everyday practice in all our activities, then many of the factors which Dr. Wilde mentions will lose their importance and cease to retard the growth of Unitarianism. This is by no means as easy as it might appear. It means we must not only tolerate those with whom we completely disagree. We must welcome them and help them to express their ideas, and face up to the possibility that while we are trying to convert them they may well succeed in converting us. And if we cannot produce adequate reasons for whatever personal beliefs we hold we must admit the fact even though our background and feelings make it impossible for us to give them up.

If we do these things we become something more than a mere protesting body, as Dr. Wilde would seem to imply. We become a body which is setting a new standard of tolerance and freedom in everyday personal behaviour.

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There is, I think, one almost inevitable result of such an attitude and a very good example of it is given in the autobiography of Anthony Trollope. With some other writers he set out to publish a magazine which would be free and open to every shade of opinion. He describes the result as follows: "Of course, the project broke down. Liberalism, free thinking and open inquiry will never object to appear in company with their opposites, because they have the conceit to think they can quell those opposites; but the opposites will not appear in conjunction with liberalism, free thinking and open inquiry. As a natural consequence, our new publication became an organ of liberalism, free thinking and open inquiry".

That may be so. But there is one point which Anthony Trollope overlooked. There is a vast number of sincere people who, though their views may be orthodox, are far more concerned with the basic conception of personal freedom than with any particular outlook. I know of Unitarians who are such because they are more at home with those they disagree with in an atmosphere of freedom, than they are with those with whom they more nearly agree but who are bound by dogmas and creeds.

Another interesting point arises also. At first sight it might appear that the people with the more orthodox views would become mere appendages to the "progressive" or if you like "revolutionary" elements. But actually they have a most important part to play. The "revolutionaries" with their eyes fixed on the future can, through their very enthusiasm, often become intolerant and tend merely to replace the old dogmas with new ones. Then those who do not altogether share this enthusiasm must take the lead in maintaining the freedom which allowed the new to develop in the first place.

It is good to have a fellowship based on common beliefs and outlooks, but it is far greater and more stimulating to have a fellowship based on mutual respect for individual freedom of thought. Such a fellowship is stronger and more lasting because it does not depend on viewpoints which can and do change with increasing experience and knowledge.

Why don't we grow? I believe the solution lies not in objective circumstances outside our control, but that it lies in the degree to which we apply our basic principles of freedom and tolerance in day to day behaviour both inside and outside the Church.

REASON AND EMOTION

By Douglas G. Brunwell

IT seems fashionable among "materialists" and "atheists" to belong to one of two schools. One of these holds that all opinions should be based on logic, or science; that emotional factors must have no part in a rational outlook. The other school maintains that human action is non-logical, that our conduct is prompted by our emotions and that logic and reason are but a fabric of plausible excuses for our self-centred activity.

Some months ago in these pages the writer tried to strike a balance between these outlooks, with special reference to mystical experience. The aim of the present article is similar but in a more general way, without special mention of any one field of experience.

To say that one's opinions are based wholly on logic shows a serious ignorance of the nature and function of logic itself. Logic is a method of discovering the relationships between given facts or basic beliefs. When facts are given or beliefs accepted then logic is a powerful means of relating them and discovering unexpected things about them. But logic cannot provide the facts or the beliefs; these must be gained from other sources. An atheist and a Roman Catholic philosopher accept the same laws of logic; they differ as to what they accept as basic truths.

A person maintaining that opinions must be based on science is on safer ground. He realizes that a set of given facts or accepted beliefs are needed as a basis for logical opinions; and he maintains that the only safe source of such data is science. And yet science is but an abstraction; the abstraction of "cold fact" from a world which, as revealed to direct experience, is full of emotional tone—of feeling. The claim that these feelings are a construct of the mind and that the factual world of science is the true world, unnecessarily cleaves the world into two; the real (facts) and the unreal (feeling). Such a division is logically inexcusable and an affront to basic human experience. Have we then to agree with the other school and say that feelings are all that really is, and "reason" but an excuse maker and conscience soother?

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As with all opposing schools of thought, each of these views contains some truth; but when either is taken to be the sole fountain of truth and so isolated from its opposite, error can arise. The essential truths from opposing ideas must be built into a wider outlook in which each holds its rightful place. A simple attempt at such a synthesis follows, and as a starting point we must ask about the nature of the world. What is matter, what mind?

The only thing of which we have direct knowledge is our own experience. The world is known only indirectly through our experience of it. We are sure of only one form of happening—experiences—and as modern psychology has shown, experience is basically a matter of emotion or feeling. Why then invent other stuffs—mind or matter—to explain the world, when it can be explained in terms of feelings, the one thing which we know to exist. The world consists of centres of feeling. Each of these centres feels the rest of the world and then presents itself to that world to be felt. What we call material things are groups of feeling centres presenting themselves to us to be felt. A particle of matter is the way that a centre of feeling appears to us.

Here we have taken the core of truth from the "emotion" school; that experience is a matter of feelings, of emotion. Now what of "reason," of science?

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Our next step is made by pointing out an error which is strangely enough common to both these schools of thought. To say, as do the "emotionalists," that reason is an apparatus for excusing emotional behaviour, is to admit the existence of something that is not emotional, something that is not a feeling but which excuses feelings. The "reasonists" make a similar error. They are afraid of feelings and they too invent a "reason" which is not itself a feeling. The job which they give to their "reason" is to supress feelings, and to find out unfeeling facts about the world of feelings.

Let us keep to our world of a single "stuff"; our world of feelings; and not intrude into it a "something other" whose job it is to oppose or excuse the world's basic nature. Reason is a feeling! The difference between reason and emotion is not one of kind but of complexity. Reason is a complicated feeling, and its high complexity and organization enable it to see relationships.

Reason's being, perhaps the most complex of our feelings, does not imply that it is the most essential. The broad basic emotional feelings are the fundamentals of our experience; direct apprehensions of a world full of emotional tone and aesthetic values. Yes, feelings are essentially aesthetic; for when a feeling centre feels the things of the world, it feels the relationships and orderliness among them; and this is surely the essence of Beauty. Reason is a latest development in evolution, an additional means of appreciating the great aesthetic nature of the world.

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It is the task of reason to analyze and seek relations: relations among the feelings of its own centre—the Self; relations among the feeling centres outside itself—the World; and relations between these two—the Self and the World. By doing this, reason can discover Truth, and so increase the intensity of Beauty; for to know that a thing is true serves to intensify our feeling about it. This is the task for science, for logic, and for philosophy.

But sometimes analysis and logic seem to run amok. When a music critic analyzes a performance of a Beethoven symphony in terms that only a professional musician can understand, and forgets to mention that the whole thing was thoroughly enjoyable, he misses the whole point of our world. And when the "practical man" sneers at the mystic and the poet, he opposes himself to the Vital Surge of the whole universe.

We must remember that feelings too can run amok. A few moments of illogical behaviour can bring years of unhappiness to a thoughtless girl. And the illogical phantasy of Fascism brought Western culture to the verge of destruction.

Science and logic are not enough! Alone they bleed life of its vital aesthetic stream.

Emotion is not enough! Alone it drags humanity back to animal conduct.

If a man cannot balance reason and emotion, civilisation will die; from a feelingless anemia or from a seizure of irrationalism.

COMMENT

Changes of Taste

THE other day I acquired, through the thoughtfulness of a minister who has passed away, who left his books to be distributed among Unitarian ministers, a copy of Sir Walter Scott's *Lives of the Novelists*, which I was interested in because I had just been re-reading Lockhart's *Life of Sir Walter Scott*. The author mentioned a letter written by Scott to a lady who had told him how delighted she had been with his account of those early novelists. She had, apparently, asked Scott some question concerning change of taste, and in his reply Scott had said that whether in young or old change takes place insensibly without the parties being aware of it.

A grand-aunt of his own, "a person of some condition", lived with unabated intellect to a very advanced age. She read a great deal, and one day when they were alone she

asked him whether he had ever read Mrs. Behn's novels, and whether he could procure some. He said he would, at the same time observing that she would like neither the manners nor the language, which approached too near that of Charles II's time to be quite proper reading. However, the old lady insisted, for she remembered them being very much admired and she herself had found great interest in them.

Scott therefore sent some of Aphra's Behn's novels wrapped up, sealed and marked "private and confidential", but next time he saw his grand-aunt, she said: "Take back your bonny Mrs. Behn; and if you will take my advice, put her in the fire, for I found it impossible to get through the very first novel. But is it not a very odd thing that I, an old woman of 80 and upwards, sitting alone, feel myself ashamed to read a book which, 60 years ago, I have heard read aloud for the amusement of large circles consisting of the first and most creditable society in London?"

Those who are concerned—and who is not?—for the quality of much of the reading of the present day, especially that of an ephemeral nature, may, perhaps, take hope from those words. There are two factors, however, which have made a difference in conditions—the vast size of the present reading public, and the incalculable influence of advertising.

A Buddhist Centenary

We Unitarians are sometimes reproached with the apparent poverty of our belief, which admittedly from some points of view might seem inferior to the possessions of revealed knowledge in the hands of religious bodies subscribing to the great Christian confessions of faith. Such reproaches we know how to value at their true worth, for the important thing is not the possession of thirty-nine articles or a whole catechism of belief, which become more and more untenable with the advance of biblical research, but rather those half-dozen affirmations of faith that have power to affect our whole life and our attitude to the world and God.

Our faith, however, is richer in positive affirmations than the Buddhist religion. Writing of his religion a few weeks ago, the President of the Buddhist Society in Britain says: "Buddhism is very different from those faiths which in the West are regarded as the great religions of the world. It is not, indeed, a religion at all as the West understands that term. It has no God, with an earthly representative, or Pope; no central organization, national or international, with power to proclaim what any man shall believe to be Buddhism. In the entire absence of dogma it calls for no belief; in the absence of belief, as distinct from knowledge acquired by personal experience, it calls for no faith, save that in a guide who speaks of a way which he has trodden, and of its glorious end".

On Monday, May 28, Buddhists throughout the world will begin celebrations, lasting a whole year, to mark the three great events of Buddha's life that tradition says took place at the full moon of the month of May: his birth, his Enlightenment, when he became the fully awakened One, and his final passing 2,500 years ago. Nominally, at least, Buddhism is the religion of one-fourth of the human race, although in many directions it has deviated from the original tradition, but like Christianity, it is making gradual adaptations to modern conditions, and it is a powerful, moral, and religious inspiration to millions of men and women.

Are We Better or Worse?

Some of us, no doubt, followed Mr. C. Mayhew's recent television discussion on the problem whether we have morally declined or not. That, I suppose, is a question that is very difficult to answer, and was hardly likely to be settled by the ingenious mechanical computer introduced to register the collective views of a large panel representing different age groups. Most people, in such matters, will read evidence for and against, but will in the long run judge by their own personal experience.

The general impression gained from these discussions was that there had been a decline in sexual standards and conduct, and the growth of a tendency to cheat and steal from the community rather than the individual; but there had also been a concurrent growth in human kindness.

It is interesting to compare with this conclusion that arrived at by Dr. Samuel Johnson in 1778. At dinner, one of the company said: "From the experience which I have had—and I have had a great deal—I have learned to think better of mankind". Johnson then gave his opinion: "From my experience I have found them worse in commercial dealings, more disposed to cheat that I had any notion of; but more disposed to do one another good than I had any notion of". Another guest added: "Less just and more beneficient", to which Johnson added: "And really, it is wonderful, considering how much attention is necessary for men to take care of themselves, and ward off immediate evils which press upon them, it is wonderful how much they do for others. As it is said of the greatest liar, he tells more truth than falsehood so it may be said of the worst man, that he does more good than evil". There is, of course, somewhat of an exaggeration here, but it is fairly easy to see the truth that Johnson tries to uncover.

Commentator.

A MAN'S LIFE

By John Rowland

IT is not often that there appears a biography of a man not superficially a religious man, which nevertheless is of interest to religious folk. There will be critics who will not see that Arthur Constance's *The Glazier* (Werner Laurie; 18s.) is a fundamentally religious book—and yet it is one.

The book is, on its primary level, a biography of Mr. Constance's father, who was born in 1864 and died in 1931. The elder Constance was a worker in coloured glass, a man who designed and made the leaded-light windows which were once so fashionable for private houses, and are still used in many buildings, from public houses to church halls. He was, his son says, a conscientious craftsman, though a man without that spark of original genius which makes the genuine artist. He also lacked what one would regard as a first essential for a man in business for himself—the power and the ability to estimate costs. If he was asked to do a job and he thought that it would cost £50, he would tell the prospective customer of this. The client (often a hard-headed businessman) would say: "Ten per cent off for cash, of course". And Mr. Constance, who had cut his price to the last penny in order to get the job, would agree, thinking that £45 down would enable him to settle a few outstanding bills. Then, when the job was done, he would find that his ready acceptance of the discount had turned a prospective profit into an actual loss.

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His business life was therefore a tragic failure—actions against him in the County Court, a move to a cheaper and more inconvenient workshop, and then a gradual deterioration until the next financial crisis. His personal life, too, was difficult. He had many difficulties in his home; his wife, when ill and tired, went to live with a married daughter, who refused her father access to the house. After his wife's death he was turned out by his son—the son who has now written this book—and he went without a grumble, to struggle along somehow in lonely lodgings.

But what is religious about the book? There are two things; and each of them deserves some attention. First of all, there is the fact, which his son underlines, that, though H. J. Constance has now been dead for twenty-five years, his work still remains. "Erect and unperished they stand", writes Arthur Constance of the windows which his father designed and made; "alive with colourful radiances, resisting wind and weather, and the clumsy hands of a long

generation of humans. The doors swing, the windows open and shut, the rains beat again the church traceries . . . but mainly, they remain". In other words, there is the lesson that the work a conscientious worker does lives after him. That is the first point which the book brings out.

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But secondly—and maybe more important still—there is the fact that when, years after his father's death, Arthur Constance went back to Cheltenham, where the window-maker had lived for most of his life, it was with considerable trepidation. He expected to find that all the old scandals about his father's financial and other difficulties would still be alive, still recalled. Instead he found that his father was remembered, "not as a blundering thriftless ne'er-do-well, but as a fine craftsman, a man who worked hard, a man who believed in God". The picture which a man leaves in the minds of his surviving friends is, in fact, a picture very different from that which would be expected. The religious faith which Mr. Constance held is never very explicitly detailed by his son, but it seems certain that it was a lively faith, a living faith, a faith which somehow sustained him, mentally and spiritually, through all his difficulties and all his struggles.

What has been written here may send a few readers to the book itself; it is to be hoped that it will. There is no space to draw more than momentary attention to one other point which should give the book added attraction for religious readers, and that is the subtle comparison, which runs all through its pages, between the pattern of a window and the pattern of a life. Even though, on the surface, the life of H. J. Constance may seem a bitter and almost pointless tragedy, his son sees it, now that he can look at it as a whole, as something which shows a clear and colourful pattern, like that of some of the windows still bright and cheerful in the towns of Gloucestershire. It is, therefore, a story which may help to give heart to many who are despondent, many who feel themselves to be utter failures, the flotsam and jetsam of life's ocean. Mr. Constance was not a great man or a successful man; he was just a good craftsman. But he left behind him much fine, honest work which will live for many a year yet; and in the minds of his contemporaries he was not a failure, but rather a man who had fought against ill-luck and unhappiness and had won through to some measure of contentment.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Women's League

Sir,—In your issue of April 21, under the heading of "A Church", you express regret that the Women's League never presents matter affecting public questions, either by report or by resolution.

May I point out that, in order to present a prepared report, the League would need to receive an invitation to do so from the Programmes' Committee of the General Assembly, which is responsible for using the time available at the meetings to the best advantage?

I doubt if the League has ever been honoured by such an invitation although members such as Mrs. Sydney Martineau and more recently Dr. Dorothy Tarrant have filled the office of President of the General Assembly with distinction. It was, however, as individuals and not as League members that they were appointed.

The Central Committee of the Women's League, if approached by the Assembly, and given some special part in the annual meetings, would be most gratified and anxious to co-operate, but I must emphasize that the first move would be with the Assembly.

With regard to the passing or non-passing of resolutions on current events, the time available is very limited and the atmosphere rather that of a debating society. The Kingdom of Heaven will never come by way of resolutions at the Assembly meetings!

In the course of your admirable editorial headed "Dum Busters" in your issue of May 5, you refer to the Questionnaire which the Women's League has been asked by the International Union of Liberal Christian Women to study, and to which branches are now preparing replies. The Questionnaire deals with far-reaching social problems relating mainly to women, and in view of its wide scope, it would be absurd to deal with it in a resolution.

As you, Sir, are kind enough to say that you believe there are able women in the League, who have a real contribution to make to the life of our churches, and that you feel that their voices should be heard more often at our Assembly meetings, may I suggest that you should reproach the Assembly rather than the League for the present state of affairs?

Do you realize that although we have a League representative on the Council of the Assembly, this privilege was threatened a few years ago and we had to fight, in order to retain it?

I feel sure you are aware that although most League members have to work hard in their homes, and outside them, to-day, they contribute at least as much to their respective churches as members of other organizations in our group of churches, which you have not seen fit to mention.

I know that your comments were intended to stimulate the League to greater activity, but if we were less stout-hearted they might embitter or depress us. We are quite ready to admit that the League falls short of its own highest ideals, but surely our organization is not unique in this respect!

Being an optimist by nature, I cherish the hope that, when the League celebrates its Jubilee in 1958 your excellent paper—which I much enjoy—and the General Assembly itself, will vie with each other in the kind of appreciation and gracious recognition of its work which the League, no less than other Unitarian organizations, needs to cheer it on its way.—Yours

Amy Jessel
(President, British League of Unitarian and Other Liberal Christian Women).

Domestic Mission

Sir,—May I, too, very warmly commend your plea for "Dum Busting" with the hope that *widespread* re-thinking even re-feeling of our position will carry us beyond near-conviction that we have a future into full conviction. One simple lesson of the Friday conference of the Assembly meetings is that however much has already been done—however many collections have already been taken, something new which is felt to be important can always produce the extra effort—the fact that the extra effort made by a hall only half full resulted in the largest collection of the week is something to be noted.

With regard to the work of the Social Service Department and "Dum No. 3", I would like to make what I suppose is a personal point. It seems to me that the denomination should think about the work of its seven or so Domestic Missions. All have changed and developed with the passing of the years. The Welfare State, the subsidizing of Youth and Community Centre work by the State, together with an increasing recognition of the importance of religion in such work, in my opinion, provides an opportunity and means whereby our kind of work can take a new lease of life.

Our Missions are still in areas of great significance, for I believe that unless religion can become meaningful to ordinary simple working people it will become an increasingly redundant luxury in the democratically controlled world that is upon us.

We can, of course, abandon these areas to Rome and to "Billy Grahamism".—Yours,

Liverpool. *J. Keir Murren.*

THE INQUIRER

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NEWS REVIEW

Next Week

The Inquirer will be a twelve-page issue. It will contain a four-page Supplement prepared by the Social Service Department of the General Assembly.

Broadcast

The Rev. H. Lisner Short, of Manchester College, Oxford, will broadcast on the "Anabaptists" on the Third Programme, on June 7 at 7.5 p.m.

BRITISH COUNCIL OF CHURCHES

This is the third year that the British Council of Churches has organized a Whitsun Conference at The Hayes, Swanwick, for laymen interested in the Ecumenical movement, and the first time that a Unitarian has been officially represented. 168 men and women from all parts of the British Isles met together, under the Chairmanship of the Bishop of Middleton, the Rt. Rev. Frank Woods, because they all felt that this country is now a mission field where effective evangelism is being frustrated by the multiplicity of sects. As a Unitarian the solution seems easy to me, go back to the teaching and example given to mankind by Jesus, fulfilling what he felt were the wishes of His Heavenly Father; and having determined that this shall be the main united front the individuals who become interested will sort themselves out into the different churches according to their human characteristics. Mental processes cannot eliminate the divisions of hundreds of years like the wiping out of a recording tape.

It was not surprising to find that in such a Conference there was no identification of what denomination we all belonged to, though in the small discussion groups, name, occupation and denomination were all exchanged. The Bishop begged us, at the first meal, to mix as much as possible with others and for friends not to sit always together. Having gone entirely alone this presented no difficulties to me, but when I was asked to expound Unitarianism over breakfast my narrative was a little disjointed.

We assembled in the Chapel for prayer both morning and evening under the guidance of Canon J. McLoed Campbell, D.D., who also conducted the Sunday Morning Service. His quiet sense of humour and deep sincerity were ideal for such a mixed gathering.

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The Rev. Professor S. L. Greenslade, D.D., Canon of Durham, spoke on the history of the disunity in the Church, referring to the theological disunity as "very difficult to deal with". Many of his points came up again in discussion groups and another session was arranged when he answered questions which clarified matters like the duties and powers of a Bishop, which many were surprised to find are not so authoritative as those of similar position in the Free Churches.

It was interesting to find that many people were eager to hear what my belief is, but being happy in their own creeds were sure I was mistaken. They were surprised to find that we hold Communion Services and one young Ordinand asked me my feelings about the Virgin Birth; fortunately I have been asked that question in recent years several times and mentioned the British Association report of two years ago.

The Evening Prayers on the last evening were conducted by the Bishop and I was glad to find myself seated next to a member of the Church of England whom I had found very congenial, for the whole service was an act of prayer and although we had not the same interpretation we had a mutual understanding. She was a schoolmistress and felt that religious unity could be found in school assembly every morning, and also volunteered that our belief in the fatherhood of God would be a far easier creed to explain than the Trinity and the Resurrection. She was delighted to accept the book of prayers written by the members of the Women's League and said she should use them at times in group gatherings which take place in her area. She was one of several there who are concerned that church members often know nothing of the doctrines of other churches and very little of their own, which is true of many of our own people.

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What have I gained from or contributed to this gathering? I have heard at first hand of real personal problems about the unity of these churches; as well as the problem of Episcopacy and the difficulty of inter-communion, which as a matter of fact holds no problem for many men and women in the pew due to lack of understanding of its significance, there is also the question of adult baptism and the use of a liturgy or extempore prayer. We, as Unitarians are outside these controversies, but this huge mission field is as wide open to us as to others. If we have not enough strength ourselves let us join with the local Councils of Churches and offer our premises for joint services or meetings. Various combined activities were mentioned but a Unitarian Church never figured in the lists although the Quakers did.

One or two people said they understood we were exclusive or non-operative in which case we must learn to fare well/ in the hope that friendly gestures will be welcomed in other quarters.

M.S.

"THE FOUNDER OF HINDU UNITARIANISM"

On the evening of Wednesday, May 9, Dr. R. K. Das Gupta, of the University of Delhi, addressed a large audience in the Junior Common Room of Manchester College, Oxford, on the subject of Rajah Rammohun Roy, founder of the Brahmo Samaj.

Dr. Das Gupta showed that the Rajah's religious position underwent three stages of development.

The first stage was marked by the proclamation in 1803-04 of his basic belief in the unity of the Godhead and the universality of that highest form of faith which transcends all creed and circumstance. From this basic position, which was entirely the product of his own natural piety, the Rajah never deviated.

The second stage was marked by the publication in 1815 of a work resulting from his deep study of the Vedantic scriptures. He accepted Sankara's conception of an Absolute Supreme Being without attributes, which nevertheless could and should be worshipped. Absolute monism did not rule out ethics. Free thought and conscience, not tradition, were the only authority in scriptural enquiry. Popular polytheism was a debasement of the essential monotheism of pure Hinduism: however, idolatry was justifiable for "feeble minds".

The third stage was marked by the publication in 1820 of a work resulting from his deep study of the Christian scriptures and by the controversies with Christian missionaries which followed.

One of his Christian enemies called the Rajah "the Unitarian Goliath" and he was fiercely and constantly assailed by the "orthodox" of both the Hindu and Christian religions. His interests, however, were always devotional rather than theological, and his attitude gentle and tolerant. His membership of the "Unitarian Committee" was followed by his founding of the Brahmo Samaj, which was officially opened on January 23, 1830.

In 1831 the Rajah arrived in Liverpool and co-operated closely with Unitarians in this country until his death at Bristol in 1833.

J.W.V.N.

North-East Lancs. District Women's League: The Spring meeting was held at Colne on Wednesday, May 9. The afternoon service was conducted by the Rev. Margaret Barr who preached a most inspiring Sermon. The theme of her address was, "My presence will be with thee, and I will give thee rest". She spoke words of encouragement to a group of over 70 members, representing seven branches, and made them realize how most difficulties could be overcome. We should feel the need for worship. Prayer was an attitude of mind and heart, the sustaining power of God. "He that hath sent me is with me, he has not left me alone".

At the business meeting the President, Mrs. Scaife, gave a welcome to the new Treasurer, Mrs. Sutcliffe, of Todmorden, and presented flowers to Miss Shaw, the retiring Treasurer, with sincere good wishes from the N.E.L. District Women's League after 14 years' faithful service.

A very hearty welcome was given to Miss Barr, who told us of her work since her last visit to this country. After the meeting Miss Barr met members of the Colne congregation and answered questions about her work in India.

Aberystwyth: The Yearly Meeting of the New Street Unitarian Chapel was held recently. In presenting her annual report, the Secretary, Mrs. Mair Thomas, reported greater interest in the work of the chapel, and increased membership and attendances. A tribute was also paid to the services of Lay Preachers, without whose assistance the work could not go on. Special thanks were expressed to Mr. Islwyn ap Nicholas, Prof. Timothy Lewis, Mr. D. Carrelio Morgan, Mr. D. C. Rendell and Mr. Sydney Herbert.

The South-East Wales District Women's League: The Summer Rally was held on Thursday, May 17, at the Welsh Folk Museum, St. Fagans, to visit Penrhos, the old Unitarian Chapel, which was dismantled from Dreftach, Carmarthenshire, and re-erected at St. Fagans. A party of 80, representing seven branches, spent a very happy afternoon. A Service was held in the grounds where the Chapel now stands, conducted by the District President, Mrs. M. J. Davies, Tredynog, and a fervent prayer was given by Mrs. Bowen, of Treharnen. Two hymns were sung, with the birds in the surrounding trees in competition.

The forefathers worshipped under an old oak tree near the spot in Dreftach where in 1777 they built Penrhos Chapel. The first minister was David Lloyd, Bryallebrith, and second, David Davis, Castell Hywel, in his time Christmas Evans, the famous Baptist preacher was a worshipper there. Other ministers were Gwylym Marles 1868-71, and D. E. Davies, a relative of whom lives in Pontypridd and worships in the Unitarian Chapel there. The last minister was Jenkin Williams (Cwmgwrach) 1879-92.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 3rd, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Rosemount Viaduct, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. ELWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Mrs. H. M. LEAH
AMBLESIDE, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. L. PRESTON
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. W. S. DUNBAR
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BIRKDALE (Nr. Southport), Unitarian Church, 11, Dr. MARYMAN ROWE
BIRMINGHAM, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Redcroft Road, 6.30, Mr. F. A. FITZPATRICK
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wycroft Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McCRAE
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. DYSART
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LEWIS
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LACEY
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BIDDLOCK
BRIGHOUSE, Christ Church, Dampier Street, } Sunday School, 6.30, Rev. W. H. CHARLES
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. RAIMBACH JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. S. R. MARTIN, 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Supply
BRISTOL, Cotsfield Road, 11, and 6.30, Mr. E. L. NICHOLAS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Mr. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
BURY, Unitarian Church, Bridge Road, 11 and 6, Rev. H. STEWART CARTER
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. J. GORDON DAVIES
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CARLISLE, Unitarian Church, Lowin Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Harwood Hill, 3, Mr. G. J. PEGGY
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BERNARD TOWERS
CHESTER, Hamilton Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. HARWOOD
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHORLEY, Chapel Alley, 10.45 and 6.30, Rev. KENNETH TOWER
CHORLEY, Unitarian Church, Hamilton Street, 11 and 6.30, Mrs. M. R. DIXON
CHRISTON, Free Christian Church, Wellesley Road, 11, Supply (Also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DRINKWATER ... STYAL, 6.30, Rev. A. B. DRINKWATER
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Free Gate Unitarian Chapel, 6.30, Rev. MARGARET BARR
DEVIZES, Old Meeting House, 10.45, ——
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARTRIDGE
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARTRIDGE
DOVER, Ashley Baptist Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GRIMES
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. LEWIS HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. FIELDEN
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEWART F. WORTHINGTON
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. PEERS
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR
EDINBURGH, George's Chapel, South St., 6.30, Rev. L. J. HUGHES
EXETER, Mint Chapel, 11 and 6.30, Rev. J. HARVEY BARTON
GLASGOW, St. Vincent's, Unitarian Church, 11, Supply
GLOUCESTER, Unitarian Church, Pitt-street St., 10.45 and 6.30, Rev. GRAHAM SMART
GREENOCK, Wood Street Church, 11.15, Rev. R. NEVIN CLARK
HALL CHURCH, Hyde Bank, 10.45, Students, 6.30, Supply
HALIFAX, Northgate End, 11, Rev. J. B. TOWERS, 6.30, ——
HARTFORD, Free Christian Church, South Terrace, 11, Rev. DENNISON HEATON, 6.30, Mrs. MORRIS, HEATON
HASLEMERE, Grove Meeting, Bethune Lane, 11 and 6, Rev. RALPH E. GODDARD
HEBDEN, Wesleyan Road, 6.30, Rev. J. MARTIN HALL
HEREFORD, Friendly Street, 11, ——
HULL, Park Street Church (Unitarian), 6.30, Rev. EDWARD PEPPER
HULL, Free Christian Church, 11, Supply
ILKLEY, Old Meeting House, 11 and 6.30, Supply
IPSWICH, Rope Walk Chapel, 11 and 6.30, Rev. ALBERT SHAW
LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HOLT
LEEDS, Mill Hill Chapel, City Square, 10.45, ——, 6.30, ——
LEEDS, Belgrave Road, 11, Junior Church, 6.30, Mr. C. V. WATSON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LAURENCE MARTIN
LEICESTER, Unit. Sanctuary, Miss I. E. Lindsay, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LIVERPOOL, Hope Street, Unitarian Chapel, 6.30, Rev. H. W. ESPRIMONT
LIVERPOOL, Ullet Road, Unitarian Chapel of Ease, 11 and 6.30, Dr. P. N. THOMAS
LIVERPOOL, Mossley Free Church, 11, Rev. BRIAN L. GOLLAND
LIVERPOOL, Princes Avenue Mission Room, 6.30, Rev. J. KIRK MANSON
LIVERPOOL, Toxteth Chapel, 11, Rev. S. H. BOTTON
LIVERPOOL, Woodlane Road, Egerton, } Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Rev. C. A. PETER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDONS PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackheath Hill, and Stratford Street Chapel, 6.30, Rev. DONALD P. MAY
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Barnes Church, Rolton Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BAKEWELL
LONDON, Parson Gate, Upton Lane, 6.30, Mr. JOHN WILSON
LONDON, Golders Green, Hoop Lane, 11, Mr. G. F. PRESTON, 6.30, Rev. E. C. THOMAS
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 11, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. THOMAS
LONDON, Mill Hill High Road, 6.30, Mr. M. TRAMONTANO
LONDON, Islington Unitarian Church, Upper Street Pentonville Hill, 6.30, Rev. A. V. PEARCE
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEARCE
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. J. P. CHALK, 6.30, Rev. ROSAMOND BARKER
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Rev. W. WADDINGTON
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mrs. E. SAVAGE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Nowhem Road, 6.30, Rev. F. G. LEE
LYTHAM St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. FOOTE, 6.30, Rev. W. J. TEAGUE
MARSTON, Unitarian Church, Market Buildings, 6.30, Rev. DENNISON HEATON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOIG
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. V. WIGG
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE ELVINS
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARREN
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN OGG
MANCHESTER, Rumford Street Mission, 6.30, Rev. E. L. BOWEN
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. STUART H. KNIGHT
MANCHESTER, Willesden Road, Cheetham-on-Hardy, 11, Mr. P. M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, } each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. PETER JONES
MORECAMBE (see LANCASTER)
NANTWICH-CHESHIRE, 3, and Newton Abbey, 6.30, Rev. C. G. TOOVE
NEWBURY, Christian Church, Bartholomew Road, 10.45 and 6, Supply
NEWPORT, Old Chapel, 6, Supply
NEWCASTLE-on-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CHILDS DAVIES
NEWCASTLE-on-TYNE (Ramsdale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SMART
NORTHAMPTON, Kettering Road Church, 6.30, Mr. F. WALKER
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KINGSBURY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. The PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. L. HALSWORTH
PAGE LANE CHAPEL, near Wigan, 11, Rev. W. STEPHENSON, 3 and 6.30, Rev. J. STOCKS
PLYMOUTH, Unitarian Centre, Hamoaze-terrace Road, 11 and 6.30, Rev. S. H. KINSLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DOBBIE
PORTSMOUTH, Meeting Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY
RINGWOOD, Hants, The Meeting House, 11, Dr. CYRIL J. FLOWER
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BIRD
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TAMS
SALE, Atkinson Road, 11, Rev. JOHN OGG
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILSON, 6.30, Mr. H. MATTHEWS
SHEFFIELD (Ashcroft), 6.30, Mr. T. H. MOSS

Continued on page 184

"OUR FRIENDS JUST MARVEL"
Writes a "Thought Bricks" Student

B.S. writes: "Thank you very much for the first Lessons. It is strong, sure and most inspiring. My husband and I have felt very different since we started to 'thought brick'. We do know that you have been the means of drawing us closer to our heavenly Father, and He has healed me. Our friends just marvel at the change in me."

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Old Meeting House, Ditchling

With consent of Trustees, 15 Gordon Square, W.C.1. Proposed removal of 10 gravestones to boundary wall thus facilitating care of Churchyard. List can be obtained from Rev. John Rowland, 165 Mackie Avenue, Brighton, to whom any objection should be addressed.

Continued from page 183

Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Soskice.
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby.
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies.
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Tinsley.
Somerton, Old Meeting, Unitarian, High Street, 11 and 6.30, Supply.
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mrs. Amy Howarth.
Southend-on-Sea, Dunlop Road, 11, Children's Church, 6.30, Miss M. Goldstone.
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones.
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. L. Hemmings.
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Bevan.
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams.
Stockton, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply.
Swansea, Pentrefelin Free Christian Meeting House, 11, Rev. Stanley Jones.
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vivian (also 11, Free Sunday in the month).
Taunton, Station Hall Road, 10.45 and 6.30, Supply.
Taunton, Mary St. Chapel, 11, Rev. W. H. Chitwood, 2.30, Sunday School.
Tavistock, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinney.
Tenterden, Unitarian Church, 10.45 and 6, Mr. A. L. Fenner.
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton.
Thornbury, Compton Unitarian Church, 11 (1st Sunday in month) and 6, Supply.
Wallasey, Memorial Church Manor Road, 11 and 6.30, Rev. Ernest W. Hill.
Warminster, Cross Street, 10.30 and 6.30, Rev. Eric Wild.
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month).
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. R. W. Hill.
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jourdain (also 6.30, 1st Sunday in the month).
Whitby, Flowergate, 6, Rev. W. T. Wilson.
York, St. Saviourgate Chapel, 6.30, Rev. T. Beaty Dawes.
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Grace Gunn-Mackerras, Unitarian Church, Cathedral Place, C.2; Universal Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones.
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pierce-Jones, 19 Clifton Crescent, Mt. Lawley.
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 5321.
Unitarian Fellowship of Australia, 1 Grote Alley, Melbourne, C.1. Minister Rev. W. Burrowes. Meetings as advertised.
Seaton, Community Centre, Austin Road, Seaford (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, Caringbah, 3.15 p.m. Minister: Rev. W. Burrowes.

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Arnas Carruthers.
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jones.
Vancouver, B. C. Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Supply.

NEW ZEALAND

Auckland, Unitarian Church, Parnell, Rawene Road, 11 and 7, Rev. E. H. Morris.
Wellington, Services suspended. Enquiries—Mrs. Wayte, Tel. 41-272.

SOUTH AFRICA

Cape Town, Rose Street, 11 (Sunday School); 7, Service, Rev. Maurice C. Ratten.

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Conductors:—
Tues. 17: The Rev. E. H. Kerley.
Wed. 18 and Thurs. 19: The Rev. Charles Easton.
Those wishing to attend please write to:—
Mrs. Dibbin, 17a Hermitage Street, Cowdenbeath, Somerset.

James Dickinson Derbyshire

Cross Street Chapel, Manchester, has lost its oldest surviving member in the person of James Dickinson Derbyshire, who died on April 20, at the age of 83 years. His services to the Chapel were many and varied, and his loyalty and zeal were outstanding. He had been originally (like his father before him) a member of Strangeways Chapel, transferring his allegiance to Cross Street when the former chapel closed down. At Cross Street he had held at different times the offices of both Chairman and Honorary Treasurer, and to the end continued a member of the Chapel Committee. The erection of the present temporary building, following the disastrous air raid of 1940, was due to the efforts and indomitable pertinacity of himself and his family. He was for five years the Honorary Secretary of the (National) Men's League, and was for 15 years its President. He had held, too, the office of President in the Manchester branch of the Hibbert Fellowship.

James Derbyshire carried his Unitarian faith into everything that he was and did. In business he was recognized and esteemed as a man of integrity, fairmindedness and generosity, and was held in high regard by his employees. He was one of the oldest voluntary workers in the Boys' Club Movement, and for more than 60 years was actively associated with the Salford Adelphi Lads' Club.

Forthright, genial, warm-hearted, with a genius for inspiring enthusiasm and service in others, he was one of the best known and best loved figures in the Manchester area.

The funeral service took place at the Manchester Crematorium on April 24, and was conducted jointly by Principal the Rev. F. Kenworthy and the Rev. R. W. Wilde. R.W.W.

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